

.34. Unflinching devotion to Me,
without union with
another, resort to sequestered places,
absence of enjoyment
in the company of men.—(xiii. 10.)

35. Constancy in the Adhyatma-
wisdom, understanding-
of the object of essential wisdom;
that is declared to be-
wisdom ; all against it is ignorance.—
(xiii. 11.)

36. He who is harmonized by Yoga,
the self-purified,,
self-ruled, the senses subdued, whose
self is the **self** of
all beings, although acting he is not
affected.—(v. 7.)

37. The Yogi who is satisfied with
wisdom and know]*
edge unwavering, whose senses are
subdued, to whom a
lump of earth, a stone and gold are the
same, is said to be.
harmonized.—(vi. 8.);

38. The self harmonized by Yoga,
seeth the **self** abid-
ing in all beings, all beings in the
self; everywhere he-
seeth the same.—(vi. 29.)

39. He who seeth Me everywhere, and
seeth everything
in Me, of hirri will I never lose hold,
and he shall never
lose hold of Me.—(vi. 30.)

40. He who, through the likeness of the
self, O Arjuna,
seeth identity in everything, whether
pleasant or painful,
he is considered a perfect Yogi.—(vi.
32.)

41. With Buddhi firm unperplexed, the
Brahma-knower,
established in Brahmar;, neither
rejoiceth on obtaining
what is pleasant, nor sorroweth on
obtaining what is un-
pleasant.—^ . 20.)

42. Seeing indeed everywhere the
same, Ishvara equally
dwelling, he doth not destroy the **self**
by the self, and
thus reacheth the supreme Goal.—(xiii.
28.)

43. That which is the night of all
beings, for the discipli-
ned man is the time of waking; when
other beings are
waking, then it is night for the Muni
who seeth.—(ii. 69.)